

Realization

CONTENTS

The Silence and Knowing The Self

The Knowable Self ; Constituent
Elements ; Being ; Original Quali-
ties ; Derivative States ; The
Criterion of Desirability ; The
Silence ; Method ; The Synthesis
of Consciousness.

Rapport with the Universal

Miscellany

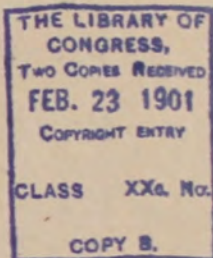
BY

JOSEPH STEWART, LL.M.

March, 1901

VOL. I

NO. 3



ISSUED BI-MONTHLY
1540 Howard Avenue N.W.
WASHINGTON, D. C.

Realization

A Periodical published for those who love Progressive Philosophy, who believe in the possibility of Higher Attainment, and who desire to study Methods which conduce thereto.

It is not designed to occupy the field of the general New Thought magazine, but to supplement its best work by presenting matter in special treatise form and with the advantages of treatment which the periodical-characteristic affords. Its office is therefore unique.

Being series of special articles and studies upon special subjects its pages will contain no irrelevant matter.

Among others, the following subjects will be considered:

Passive Concentration, and Finding The Self.

The Silence, and Knowing The Self.

Rapport with the Universal.

Active Concentration.

The Psychic Breathings. Prana-yama, and Control and Direction of Psychic Energy.

Self Psychic Healing, and its basic principles.

Yoga system of Concentration and Meditation.

Studies in Subliminal Consciousness, and the Supernormal Faculties or those of the Subliminal Self.

The Next Number will Contain

Active Concentration.

The Mystery of Memory, Etc.

Subscription, \$1.50 per annum. Remit by money order, draft, express money order, check, or registered letter to 1540 Howard Avenue, Washington, D. C., and expect acknowledgment.

Entered at Post Office, Washington, D. C., as second-class matter

THE HISTORY OF OUR COUNTRY

THE STORY OF A GREAT NATION

From the earliest discovery of America to the close of 1899

BY EDWARD S. ELLIS, A. M.

It is as fascinating as a romance, yet accurate and authentic. The author has combined the most pleasing literary style with faithfulness to truth. The ordinarily dull facts of history are transformed into most interesting and delightful reading.

Its comprehensive scope includes every stage of development from the legendary voyages of the pre-Norse explorations to the close of 1899.

The work is most profusely illustrated, including many full-page engravings and polychromatic plates in brilliant colors, of historical accuracy—the work of the leading artists of America.

Valuable maps, charts, and diagrams elucidate the text; and the pages are embellished with initial letters, head-pieces, tail-pieces, etc., of historical import, made expressly for the work.

The paper, typography, and press work are of the highest excellence.

Copious marginal references and Chronological and Alphabetical Indexes make it a perfect work of reference.

Complete in Eight Imperial Octavo Volumes,

**In three styles of binding, at Popular Prices, and on
Easy Terms.**

WRITE, mentioning REALIZATION, and full descriptive matter, sample pages and plates, and special terms will be sent you.

THE HISTORY COMPANY,

Philadelphia, Pa.

The Best and Rarest Works of the World's Greatest Libraries.

The **UNIVERSAL ANTHOLOGY** presents the greatest writings and rarest books that have been preserved in the great Libraries. It is edited by **Dr. Richard Carnett, C. B.**, for half a century keeper of the printed books at the British Museum, with whom are associated as editors **Dr. Leon Vallee**, Librarian of the National Library of France, and **Dr. Alois Brandt**, Professor of Literature at the Berlin University.

The Rare Volumes.

It contains those great writings which cannot be duplicated—volumes and manuscripts for the first time translated into English; reproductions of great paintings in the art galleries of Europe, and of famous illuminated plates from the third to the eighteenth century, and rare and valuable works which cannot otherwise be purchased; translations of rare works treasured in the British Museum, the National Library of France, and the Imperial Library of Germany.

All Departments of Literature Represented.

The lover of every specialty in literature will find that department represented by original, critical, and interpretative essays, over the signature of its most eminent living authority. Among these are Prof. Edward Bowden, Elizabethan literature; Ainsworth R. Spofford, American literature; Andrew Lang, nineteenth century literature; Pasquale Villari, the Italian Renaissance; Dean Farrar, literature of religious criticism; Prof. H. S. Williams, scientific literature; Edmund Gosse, poetry; Walter Besant, historical novels.

The Offer.

The work is in 33 royal octavo volumes, with 300 illustrations and rare colored plates. Type, paper, and presswork of highest excellence. The edition is a limited de luxe edition of only 1,000 sets, yet it is placed with book-lovers on special terms and on payments within the reach of all.

IF YOU WILL WRITE, mentioning **REALIZATION**, or forward coupon, there will be sent you the matter mentioned, and special terms.

MERRILL & BAKER, 11 East 16th St., New York.

Please send sample pages, illustrations, full descriptive matter, and special terms and monthly payments.

R. Name

Address

Realization

BY JOSEPH STEWART, LL.M.

VOL. I

MARCH, 1901

NO. 3

The Silence and Knowing The Self.

The Knowable Self.

AN ADMONITION of old, a bit of ancient wisdom—"Know Thyself"—has been so oft-repeated, and incidentally made to serve the purposes of so many theorists, that, like many familiar things, the mind ordinarily fails to accord it vital significance. It is, however, not only expressive of a certain ancient wisdom, but suggests to modern thought the way to beneficent knowledge; for, not excepting the efforts of physical science, the most profound interest in higher problems to-day is centered in the mystery of the individual, his life, consciousness, heights of faculty and power, both normal and super-normal, and in as far as one approaches a solution through the personal knowledge of these elements of himself by natural and harmless means, to such extent he realizes the purpose of higher evolution. If we amplify this terse instruction as do our Hindu friends, and say, "Know Thyself by Thyself," we have not only suggested the safeguard against wrong method, but pointed out the ultimate means of this higher realization. It is in this respect that the method advocated differs from all the various devices which disclose the segments of The Self at the sacrifice of the normal consciousness and faculties. The knowledge which is acquired comes through and by the normal self.

(Copyright, 1901, by JOSEPH STEWART.)

Esoteric philosophies have long taught the existence of a higher self, the various conceptions thereof differing as their psycho-genetic theories differ; but it could not be said that outside of this limited field of thought, and aside from religious philosophy, such conception has been seriously considered until the disclosures of modern psychic phenomena modified and added to the store of exact scientific knowledge. In this new light the historic and traditional claims of supernormal experiences, the methods of realization, and theories respecting them, all of which are, as a rule, summarily dismissed, may well be accorded respectful consideration, not necessarily for all that has been claimed for them, but in order that such truth as they may contain may be conserved and its aid secured in elucidating the problem. But as interesting as these may be, we will, for this occasion, confine the inquiry mainly to the conclusions to be drawn from the facts of modern psychic phenomena.

It has been suggested in the preceding number that The Self, in which we are interested as the subject of this inquiry, may be said to be states of deeper consciousness, and the subtle forces and elements which constitute the vital expression. These deeper states considered in unity are the summation of life-experience and its effect upon the Subliminal Consciousness, together with its faculties and powers.

No sharp line of demarkation can be drawn between this individualization and the Universal Consciousness of which it partakes and in which it has its existence, nor is it necessary here to attempt such. It is sufficient to say that the emergent point of this individualization is what we call the personality, and is the known self, and that back of it there is the realm of the individual consciousness, which is the source of the personality and the possessor of its possibilities, and is the knowable self.

It is important to remember that not only is the

personality the result of this emergence upon the physical plane, and of its modifications through response to environment, but that such process is continually proceeding. Thus the personal expression is ever being modified by the subliminal impulses, and receiving accessions therefrom of higher power, knowledge, and faculty. This is a slow process of evolution, and the ease and certainty with which it proceeds are subject to great variation, dependent upon the individual conditions maintained for unfoldment.

Constituent Elements.

A closer analysis of the knowable yet practically unknown Self suggests these elements :

First—Being.

Second—Original qualities. These include the higher states of consciousness; the originative and creative powers and faculties, normal and supernormal.

Third—Derivative states. These include the modified states of consciousness which have resulted from experience, directly through perception and response, indirectly through reflection and wholly subjective causes. This class covers all memories and their correlated states.

Fourth—Psychic Energy. (Of this, sufficient at present has been said in the preceding number.)

Being.

Divine Consciousness.

Of the first we may well postulate that which has been termed Divine Consciousness. Here inheres the sense of the absolute, the unchangeable consciousness of immortality. It is the inspirer of all the eternal verities which appear to the personal mind. Its transcendence has sustained man in every age of struggle, and inspired him with invincible courage and abiding

confidence in the purpose of existence. It illumines every phase of known consciousness, but transcends them all.

To the realization in greater or less degree of this consciousness, absolute, free, disinterested, and wholly disillusioned, and therefore beatific, the purpose of the searcher after the deepest spiritual truth has ever been directed.

Original Qualities.

Transcendent Faculty.

As to the second class, it is unnecessary to dwell upon the normal further than to mention that as the normal personality is derived from the deeper consciousness so are its faculties.

It is to the supernormal to which we must turn. Here we find that faculty which the mystic would call that of touching the Absolute, and the Yoga that of the clear perception of The Self. The esoteric student identifies this with the power of directly perceiving the Truth without the intermediary of slow, progressive reason. Through this is effected the moral and æsthetic union with the divine. When this dominates the consciousness it brings into it immediately and as a unit the whole of the present possibility of experience, and instead of a slow succession of concepts and inferences and resulting states as in ordinary conditions, the sum of consciousness is experienced at once and as a whole. This can never come from pure reasoning, but may from the fullness of consciousness related to a subject of direct knowledge and unfettered for the time by normal modes of expression.

Mystic Consciousness.

This forms the mystic consciousness when dominated by the characteristic of disinterested love, the description of which can only be attempted somewhat as has St. Augustine, thus :

"I have tried to grasp it in my own intelligence,

above all images of things; but at the moment when I reach that seat of being, I cannot fix my gaze, and I fall back helpless into the common thought. I have carried away nothing from this vision but a memory full of love, and as it were, a regretful longing for things whose perfume is felt, but which are out of reach. * * * There in the depths of the soul glows something which is not in space; there a word is heard which has no syllables; thence there breathes a perfume which no breezes waft away. Who shall express God? What is it that comes thus by moments to shine into the eyes of my soul and make my heart beat with fear and love? It is something quite other than myself, and for this reason I am frozen with terror; it is something identical with myself, and therefore I am kindled with love."

To use the terms of our philosophy, the normal self is here dominated and illumined by this higher faculty which brings it in rapport with the Absolute and overwhelms it with this plenitude of consciousness.

Genius.

This faculty is in nowise confined to the expression of this mystic consciousness, but covers the whole field of possible knowledge. The example of the calculating prodigy who sees in a flash upon the mental blackboard the products of complex factors without any conscious effort at the solution; that of the subject who, in the trance, solves difficult problems, and to whom those solutions come in waking hours as inspirations; that of the hypnotic subject who elaborates subliminally intellectual concepts which he then presents anew as finished results and as an inspiration in the waking life; all these, and many like examples, suggest the true origin of genius, and the great possibilities held by any soul, as they instruct us that we have that marvelous power beneath the normal self which works for us not by the slow and plodding methods of normal mentation, but by methods which play over the processes with incon-

ceivable rapidity, or arrive at a result by means of "knowing" yet unfamiliar to the normal mind.

This faculty emerges with facility and blends with the normal self in genius, from whose lofty height there is a gradation of diminishing degree of manifestation in individuals, until it is lost in the commonplace; and most of us yet fail to reap the full benefit of what we might experience of it, by a thoughtless disregard. Nevertheless it exists in all, and we may infer from numerous facts of experience that many things are "known," many problems are solved and lofty concepts are elaborated in that deeper Self of Consciousness, which are ever pressing for expression through the customary channels of mentation, or through that higher mental action we distinguish as genius or inspiration.

Direct Perception of Truth.

It is in this profounder Self that all the higher direct perceptions of truth originate and are presented thence with a force and authority which leave no doubt in the normal mind. These appear as self-evident, and apparently have no causal relation with experience. Here arise those conceptions of supernal beauty which emerge into the artist's mind and abide with him until he translates a vague and imperfect representation upon the canvas or in the stone. In this depth of experience and original wisdom are associated the lofty ideals which haunt the mind of the poet until he expresses in insufficient and faulty word-symbols their thus marred beauty and sublimity. Invention, too, takes its rise there, where the nature of things is directly perceived and their laws of relation known.

The possibilities of these lie in this realm of consciousness, and with each are ever trembling, as it were, upon the verge of manifestation. By the slow and sure processes of evolution they are being incorporated into the normal self, as it more fully expresses the whole individual with its unfolding powers and faculties.

We should not seek to interfere with this process in harmful ways; but if we become acquainted with the laws of its expression it is admissible—in truth, it is the highest duty—to utilize that knowledge to assist and more quickly and surely realize this end.

Characteristics of These Qualities.

As elucidating the results of our method we should bear in mind a distinguishing characteristic of this profounder consciousness. Our normal consciousness is largely voluntary in its processes of expression—intellection and reason. It progresses with effort and gradation from premise to conclusion, from one fact to another. Upon the other hand this deeper consciousness operates without volition or effort, is distinguished by intuition as well as possessing the power of reason, and progresses immediately to knowledge without intermediate process. It is this consciousness which, when dominating, gives the character of genius to men's works. It manifests in supernormal states, in deep concentration, and often in a marked degree in even dream and inferior quiescent states. Knowledge, and often wisdom of no mean order, high ideality and clear and unerring perception of truth without the necessity for reasoning, are characteristic of this consciousness.

It will therefore be readily understood why the student should expect to discover within himself evidences of these, when he shall have furnished the requisite conditions of minimizing his personal external expression.

(a) Life Manifests to Life.

The latest definition of telepathy is given by F. W. H. Myers thus: "Life has the power of manifesting itself to life."

Telepathy will be taken up particularly at another time; it will be proper to mention here only the fact of its existence. The evidence for it is now very complete, leaving no room for doubt; and the theory, like many

another which has at first appeared incredible, has become so necessary to the scientist in the explanation of psychic phenomena, that he could not now dispense with it.

Prof. Flournoy in his last work says:

"One may almost say that, if telepathy did not exist, it would be necessary to invent it. I mean by this that a direct action between living beings, independently of the organs of sense, is a thing so in accord with all that we know of nature that it would be difficult not to assume its existence *a priori*, even were no sign of it perceptible."

The question as to how far telepathy explains a wide field of phenomena, which evidences unusual power and knowledge upon the part of The Self, is the central one in the contest of opinions among psychic investigators. The manifestations through sensitives who give what purport to be communications from those who have left the earth-plane—such communications disclosing supernormal knowledge—have forced investigators to either accept the fact for what it purports to be, or to postulate a thought transference of a very remarkable kind, or to suggest the possibility of the individual power of gaining knowledge through the existence of some central world-mind, "to suppose that in a trance a person is able to enter a region where miscellaneous information of all kinds is readily available; where, for instance, time and space are not; so that everything that has happened, whether at a distance or close at hand, whether long ago or recent, can be seen or heard and described." (Prof. Oliver Lodge.)

Whatever theory one may be disposed or impelled to accept, it will not thereby diminish the estimate of the soul's power, for either one involves the possession of faculty which transcends the normal and accustomed measure of realization. It not only evidences an entirely new and normally-unexperienced universe, but the faculty of coming consciously in rapport with it.

(b) Through the Faculty of the Subliminal Consciousness.

By evidence not necessary to mention at this time, telepathy is shown to be a faculty of the Subliminal Consciousness. Such knowledge first reaches that stratum of The Self, and if it becomes known to the normal consciousness, it is by an emergence thence into it. Much reaches us of which we are never aware in normal states, and much becomes effective in the normal consciousness as vague suggestions, thoughts, impulses, admonitions, etc.

Psychic science has as yet definitely determined very little of the laws of telepathy. It is known, however, that The Self receives much in that manner, and that aside from the perception through the usual sense channels there is a continual subliminal acquisition, perhaps by means of etheric vibrations or by more subtle soul communication, and which is more facile and perfect than any other.

Inasmuch as this faculty is of the subliminal self, we will find that the method under consideration, whereby that Self is afforded the maximum facility for emergence, will of necessity furnish the best conditions for cultivating an acquaintance with the telepathic activities.

With the caution which science must necessarily exercise, it strives to admit no supernormal faculty as an explanation of phenomena for which telepathy may be assigned as a sufficient cause. Nevertheless, students of psychics, and more especially sensitives themselves, know that clairvoyance, psychometry, and kindred faculties exist. Again, we should remember that these are of the subliminal self, and that their realization is accompanied by a greater or less degree of withdrawal of consciousness from the external plane.

Manifold Manifestations.

(a) Segments of The Self.

Observers have been astonished at, and perplexed by, the variety of states into which these elements of

the profounder self may be combined through pathologic, hypnotic, or other unusual conditions, and which states may have no immediate and necessary connection or community in memory or dominant impulse. This has led to the theory of multiplex personalities.

This theory is not altogether a pleasing one. We esteem so highly the personality which we so well know, that the thought of also embracing other unknown phases is not agreeable. But this theory should not be understood as implying the existence of distinct entities. Philosophically we could not conceive of any other basis for the activities of the ego than that of a unity of consciousness; and the whole of psychic phenomena tends to prove such unity. Though this be true, in the expression we call life the ego has exercised the power of differentiating its manifestations, of effecting a division of labor, of building up separate structures through each of which a special function is exercised, and by means of which one segment performs a basic or fundamental activity (such as the so-called automatic maintenance of the body), in order that another segment may accomplish a higher and entirely independent experience.

Again, it is said that the consciousness which manifests through the frontal lobes of the brain (the normal self) is not in direct rapport with the world, but that it is entirely dependent upon the middle level for its intercourse. It sees, hears, feels, and acts only through and by the aid of that other consciousness. Many perceptions effected by sensation through this middle-level consciousness may never reach the consciousness of the normal self, and are therefore only manifested through the one segment of consciousness. They are known only to the subliminal self until revealed by some method which either suppresses the normal self, thus allowing the dominance of the other (as in hypnotism), or which unifies the two, as in concentration and introspection.

Finding the resources of the ego to be such and its usual manifestation so complex, we should not be wholly at a loss to understand why such states resembling personalities arise when a physical defect or a psychologic inhibition prevents the functioning through one or more of the customary and normal methods.

(b) Underlying Unity.

If a string stretched to give a musical tone be vibrated, the note will not only include the dominant tone corresponding to the vibration of the whole, but also the overtones, the harmonics, corresponding to the independent vibrations of the aliquot parts, the half, third, quarter, etc. If any of these vibrations producing an overtone be augmented by vibrations of like rapidity from without, the associated tone will tend to become more dominant in the note. If the vibration of the string as a whole be interrupted, that of the parts will become more perceptible, and the overtones alone will be heard.

It is somewhat similar with consciousness which comprehends the many states. While conditions may result in the manifestations of diverse states so apparently distinct, they are comprehended in the whole, and it is altogether probable that such unity has little resemblance to the specially manifested parts; that the summation of all the elements, some of which appear so limited and occasionally undesirable, is free from such features, but presents a homogeneous whole possessing the powers which inhere in it, but not the weaknesses which are the result of the special manner or mode of life that has brought the limited personalities into expression.

In this connection, the difference should be noted between the empirical methods for the study of these segregated "personalities" and those which are suitable for knowing The Self as a unified whole. In the first instance, the subject of observation and study com-

prises the parts of a disintegrated whole, which are, at best, but transitory and can give little more knowledge of the whole than to acquaint us with the existence of some supernormal powers. In the other instance such self-knowledge as is attained is of the unsegregated consciousness, unmarred by the causes which create the transitory manifestations.

Whatever view we take of these so-called personalities, whether as quasi independent segments of consciousness, each having the power to act regardless of the others, or as the different manifestations of the same consciousness upon different planes and related to different environmental conditions, in either case they evidence the marvelous complexity of the ego and warn us against the narrow conception of the soul which is held by the normal opinion.

Perfect Rapport.

All methods which induce a supernormal state disclose the perfect rapport, and the power of intense attention and of unerring and rapid response of the profounder Self. Note the instance of the hypnotic subject in whom this rapport and attention are so perfect that he distinguishes in a babel of sound the faintest whisper of the person with whom he is thus related, even though such whispers were entirely indistinguishable to others. Attention and response have been shown to be vastly more profound and accurate when given solely from the subliminal side than can ever be obtained from the normal.

We should remember that this and other powers are always possible, and may be brought into the normal experience in a greater degree of expression than is usual.

It is not an interest in these things from the experimenter's point of view, manipulating them as separate phenomena, nor from the broader one of the psychologist merely, with which we are concerned;

but as of possibilities of the whole being which are to be realized in an orderly manner, and as contributing to a higher evolution.

Derivative States.

We turn from these original states to the derivative ones. These, so far as we are concerned here, are summed up in the normal self, with certain modifications of subliminal consciousness which affect its expression. This personal self, so important and absolutely useful in the unfoldment of the ego, is necessarily a limitation of the essential Self, for it is a concentration of a few of its powers upon the physical environment. Thus it becomes the instrument of experience, the gateway to the outer world. Beneath this manifestation there is a deeper and more general activity of the whole being, which is mainly psychical, but continually tends to become personal, to modify, amplify and exalt the personal status and powers.

This personal status or consciousness is the result of rapport (giving rise to experience) between the essential being and the physical universe. From the simplest unicellular organism to the most complex, man, life has evolved its expression according to one law, that of perception and response. In the lowest forms there is function without organ, but very soon, in the ascending scale of being, special organs of special senses are evolved, and by their means the responsive activities are vastly increased, the structures modified, experience broadened, and new and unfolding faculty manifested. In man this law has brought the expression to the highest yet attained. The ego, perceiving the conditions of its physical environment through the means thus evolved, and responding thereto (the sum of these activities being variously termed experience, adjustment to environment, natural selection, etc.), has thus evolved this personal status or consciousness, dependent for origin both upon the physical universe and the spiritual ego.

States Modified by Experience Resulting in Personality.**(a) Through Objective Experience.**

Through this establishment of a reciprocal relation or rapport with the phenomenal world the ego is receiving the experience which would not otherwise be obtained. The results of this experience may be classed as first, those which were originally of the normal self, but have sunk out of its field of consciousness and survive in the deeper self; second, those which arise from subliminal perception through the aid of the normal senses; and third, subliminal memory of both subliminal states and forgotten normal experience.

Of the first are those states of the subliminal consciousness which are impressed upon it by the objective life, not only by perception through the senses, but by reason of the normal thought. This is a fact of great importance. In hypnosis and superconscious states we see how extremely impressible the subliminal consciousness is, and how responsive to every condition perceived, attempting to put itself in harmony therewith, provided such condition be not opposed to its nature. In a less pronounced degree this is what each is doing daily; his habitual thought and his experience, if harmonious with it, are continually presenting conditions to the subliminal self to which it is unerringly responding and becoming like unto. These states become dominant when the normal consciousness is in abeyance, and are otherwise ever tending to appear and deeply modify the normal state.

Thus we have many examples of the re-appearance, the intrusion into the normal life, and the domination by "fixed subconscious ideas" which have thus been impressed upon the deeper self. These have often been completely forgotten, or they may be those which the subject is still augmenting by his thought and desire, fixing the condition upon himself like the continued exposure more deeply affects the sensitive plate with the condition for producing the image. Thus the

memory of an imminent crisis of danger, an alarm, an intense aversion, survives and, unless tutored, dissolved, and supplanted by the normal thought and reason, tends in subjective moments to intrude and modify the normal state. It is equally true of all pleasurable and deeply emotional memories.

But we should not consider these unusual instances as more worthy of attention than the habitual thought and desire. What occurs in these extraordinary cases also occurs in the ordinary ones, and it is by the normal trend of thought and desire, the customary ideals and aspirations, the strong soul-purposes, and the habits of daily life, that we are either fettering ourselves with subliminal tendencies worse than physical bondage, or building the foundations of truth-expression, rationality, and the higher conditions which make for true and ultimate happiness.

(b) Through Subliminal Perception, with result emergent.

Of the second may be mentioned those activities of the subliminal self by which it receives, treasures, and reproduces certain information, "conveyed, indeed, through the ordinary channels of the senses, but so conveyed that it never reached the emergent or ordinary consciousness of the percipient in whose depths it was all the while being registered." (F. W. H. Myers.)

Many experiments, as well as common experience, have shown this to be true. In thought transference the percipient often receives and reproduces automatically the message without being normally conscious of it. Crystal gazing and other means of abstraction, to say nothing of hypnosis, acquaint us with the fact that there is a vast deal of perception by the inner self accomplished through the organs of the normal senses, the results of which are treasured primarily in the deeper self.

Subliminal Memory.

Of the third we may refer broadly to the whole

range of subliminal memory. This is a marvelous aspect of The Self, and is of greater importance than transitory thought will concede. It is of two kinds, (a) memory of the subliminal activities unknown to the normal self, and (b) memory of those experiences of the normal self which have wholly faded from its consciousness.

It may be asked, How can we know that there is this memory of subliminal activity which itself is unknown to the normal mind? Such fact is known by the revelation of one subjective state regarding another, as when the ecstatic subject remembers nothing of such experience when in the normal, but remembers all when in the hypnotic state. Concentration will also reveal this knowledge.

Memory of subliminal activity may seem a very remote possibility to one who hardly yet admits the fact of such activity, even though conceding that experiment and supernormal conditions disclose it in a few others. It should, however, be always remembered that in these fundamental characteristics one person does not differ essentially from another.

"Lost" memories of the normal activities, according to the new knowledge, are not lost. Whatever has been experienced is somewhere conserved and treasured in the profounder Self, and though we imagine that we have forgotten, all may be recalled and represented to the normal consciousness. This actually occurs in conspicuous degree in great crises, the apprehension of impending death, etc., and in lesser degree in the normal experiences of life and in the practices of concentration and abstraction.

The Criterion of Desirability.

The foregoing is a brief consideration of the factors of The Self which are knowable; which are severally disclosed through different supernormal conditions, and

which may in degree become the subject of orderly experience and realization.

Here we logically meet the query of conventionalism, "Of what use?" This query has in view no evolutionary, philosophic, or æsthetic ideal, but the intensely utilitarian one which has guided the mind in its struggle with material conditions for existence. It is an indispensable criterion in its own field, but it is not applicable to this sphere of unfoldment. A rigid rule of objective use would defeat the higher and nobler purposes of life. Utility is a law of highest value in determining our relations to immediate environment, but it does not necessarily extend further, and he who becomes so dominated by the demands of his material surroundings that he measures his intellectual and spiritual needs thereby will miss even the common delights of those spheres, to say nothing of their greater possibilities.

We should maintain utility as a criterion in its proper place, but not permit it to mar or dwarf the possibilities of realization by any attempt to gauge thereby the delights of the intellect, the conception of beauty, the deeper perception of truth and of the laws of being, the exercise of inspiration or genius, the larger knowledge of and relation to the cosmos which comes through supernormal faculties and a recovery of the acquired knowledge of the Self. All these belong to a higher nature which we are slowly and surely unfolding, an evolution made possible by the prior establishment of the utilitarian status.

What poet, painter, sculptor, genius in the true sense, was ever inspired by the utilitarian aspect of his endeavor? We do not inflict upon ourselves such a narrow philosophy even in the enjoyment of our normal faculties; we view the stars and a thousand beauties and sublimities which are of no immediate and indispensable "use" in this utilitarian sense. Sight is one of the faculties developed primarily to meet the

perils of environment. Thus, utility determined its development, but the function of seeing did not stop with this utility; the proximity of the stars is not an imminent peril, nor are the beauties of nature assailing our well-being.

The Silence.

It has been shown in the preceding number that Passive Concentration furnishes the conditions for the discovery or finding of powers and states which remain otherwise unknown to the normal consciousness. The deeper states of super-consciousness and intellectual elevation to which such concentration may be made the means of attaining may be called The Silence. When preceded by the right preparation, the life, that which is disclosed should be lofty and inspiring, and beneficial in a high degree.

Experience personal. Incommunicable but Rememberable.

The facts of consciousness are subjective and individual, and therefore cannot be communicated to another except by symbols which have a common significance to each. The experiences of daily life are thus susceptible of partial communication, but as super-normal states are not common experience there are few if any symbols which can be used. The experience of The Silence often transcends that of normal life, and if another has not experienced the same, it will be impossible to impart it except by indirect and insufficient analogy.

Thus in Edwin Arnold's "Pearls of The Faith" he gives, in the "Rose Garden," an Indian Musselman's legend which is intended to and does beautifully express this truth. It is the story of the Dervish "who woke from the vision of the love divine, * * * had paced the Garden of Delight, and heard and known," and upon the importunity of his brothers to impart his experience, explains by simile that it is incommunicable. He states that he was as one among roses, who came

upon one bush of incomparable loveliness and perfection, and thinking to load his skirt with the blossoms in order that his brothers might judge of their excellence, he filled his robe, but was overcome with their perfume. The result he thus describes :

"So were my senses melted into bliss
With the intoxicating breath of this,
I let the border of my mantel fall—
The roses slipped ! I bring ye none at all."

It is probably this fact, more or less definitely learned, which has suggested that common saying among some students, "I am not permitted to tell." One may rest assured that the only real and valid prohibition upon the communication of supernormal experience is entirely self-imposed, or arises from the lack of adequate expression-symbols. No doubt, however, that with reference to the loftiest experiences the attempt at a very imperfect communication results in a certain inexplicable diminution of their value to the Self, as has been expressed with reference to thought in the Turkish epigram—

"Thy thoughts are but Silver when told ;
Locked up in thy breast they are Gold."

However, while the supreme states of consciousness are thus incommunicable, this does not imply that their memory and appreciation are not brought back into the normal life by the person experiencing them. The method of realization must accomplish this, or it does not answer the requirements of advancement. It is just this element of union between the subliminal and the normal in which there is a blending of the two, which constitutes the indispensable requisite of unfoldment in this direction, and concentration and The Silence furnish this.

Method.

We may now return to a further consideration of

method which in principle strikingly supports the lines of Browning's Paracelsus—

“ * * * * to KNOW,
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without.”

Here we have the poetic expression of the emergence of the faculties and states of the subliminal consciousness when the conditions of passivity and the minimum of external consciousness are maintained. These conditions are offered in Passive Concentration. In accordance with the preceding survey of the elements of the profounder Self, we should expect a realization in degree of the faculties and memories there stated.

The foundation of method which leads to the realization of these elements, is found in the directions heretofore given in Passive Concentration. Study the conditions named, and complying with them practice the method as a whole, regularly and conscientiously. If you find that your practice evolves new expedients which assist your realization, adopt them; it is seldom that one will not find some slight divergence of personal invention, or some addition to the fundamental plan, quite useful. If any phenomena occur about which you have any doubt as to the meaning or its desirability, consult someone who has had experience.

Always bear this in mind; it is as true here as everywhere else that cause and effect are equal. Given one, the other never fails. Therefore you cannot make an effort here which will not produce its exact result. This result may not entirely meet your immediate expectation, but it will be the inevitable one under all the conditions of your effort. Every effort will bring a gain, though that gain may not immediately take the form expected. These gains are often imperceptible con-

sidered separately and alone, but they become cumulative with continued effort, and the sum of them becomes very apparent.

In practicing Passive Concentration and The Silence this rule should be followed: practice regularly, conscientiously and confidently, and leave the result to follow as it inevitably must. At first do not anticipate any special effects; be content to perfect the practice, and assured that the results will follow. Regularity will conserve the steady small gains made, and their cumulative effects will soon take the form and attain the importance of satisfactory realization.

The disregard of this rule is often a serious obstacle. One begins the practice with the anticipation of immediately realizing some specific kind or degree of attainment, and becomes discouraged when those expectations are not wholly met at once. This tends to mar the whole effort and loses the perception of the true realization which is developing.

When efficiency is acquired in the general practice you can then at will apply your effort to the attainment of any of the specific results desired; but even then, do not forego the general practice, as you cannot acquire too great proficiency, nor soon reach the end of that realization which will evolve continually.

Unless you are of the constitution termed highly "psychic," your realization will be gradual, but very stable and satisfactory. If you be constituted as above termed, if the subliminal memories and tendencies, as well as wisdom, emerge with facility and gain a quick ascendancy, do not give too great prominence to these practices without satisfying yourself that the habits of life and thought are building a preponderance of elevating and healthful characteristics in the subliminal self. It is, under any circumstances, always beneficial to supplement the practice by some positive method of mind training, such as is suggested by active concentration, by which all vagaries may be corrected and the

higher character and truth-expressing elements may be systematically added to The Self.

Attention may be well called here to what was said in the last number regarding the individual purpose;—The Self must be held inviolable. If this principle be compromised in thought, purpose, or desire, the door is opened to intrusion. Let your purpose be the realization of yourself and your own powers. Ask no gifts and accept no offers. As far as you go, be the master. If you wish to cultivate communication with others take some other opportunity for it; devote The Silence to Knowing The Self.

States.

That which occurs without order, spontaneously, and in opposition to the normal self, in experiences partaking of the nature of ecstasy, may in a measure be attained through concentration, orderly and in accordance with volition. When the power of inward centralization of consciousness is acquired, the concentration may result in an absence of bodily sense, and an extension of the consciousness as of no-limitation, in which there is the same lofty sense of well-being which characterizes ecstasy; the faculties are intensely heightened, the intellection is keener, and the grasp of any subject of contemplation is vastly broader and profounder than any which can be experienced through the sense-distracted consciousness.

In such states the segregated parts of consciousness meet and blend; and if the normal thought be true and rational and sane, if one truly love the truth and do not fix his real desires upon chimeras, fond personal ambitions, or over-cherish some personal opinion, if none of these greatly mar his consciousness he need have no apprehension that some spectre of an *idée fixe* (as the French *savants* call a subliminal hallucination) shall emerge from the depths of consciousness and usurp the mastery, to the discomfort of the normal self.

Composure and self-comprehension arise in the normal self, and gathering to itself the fragments of power, it gradually retires from the external rapport and blends with the deeper states, always maintaining self-consciousness and self-control.

The normal self is the gainer, not only for the time being, but this conscious union of the severed forces results in a remarkable renewal of physical and psychic energy, and when the return is made to the physical limitations, that sense of well-being, the profound calmness and placidity of an undistracted existence is brought back and survives for a varying length of time.

Among the most important and beneficial results attained in any of these states is the accumulation of psychic energy, and its possible control and direction by the conscious mind. When these subtle forces come under the mental control—as they do through the habitual practice of holding them, and mentally directing and localizing conscious feeling in the different parts of the organism—a great power is secured for the remedy of psychic disturbances and for self-healing. The results are secured most thoroughly and quickly.

Memory. Elements of Subliminal Character.

It has been mentioned that though we pursue the course of life and the details are forgotten and apparently leave little or no trace in our consciousness, such in truth is not the case. All these experiences have added something to the deeper consciousness—stored-up memories, distinct impulses, temporarily fixed ideas at varying degrees of submergence, elements of character—ever tending to re-appear again and again, and in turn modify the normal expression.

When these memories are destructive of mental stability, or these tendencies or fixed ideas are out of harmony with well-being, morality, Truth, then we have unfortunate cases of aberration whenever they gain the ascendancy over the normal self. All these

may be dissolved and supplanted by healthful and rational factors of character, and the person thus relieved to a great extent. Hypnotic suggestion has accomplished much in modifying the character of these apparently mysterious cases, but it must be noted that even under the practice of very celebrated operators the new suggestion, or fixed idea, while relieving the subject of one hallucination, only implants another false one in its stead, though one of a less distressing character. It lies within the power of every one who still has, or may secure, a fair control of his mental faculties to accomplish a more healthful result for himself through the natural and masterful means of constructive mentation.

It is not the purpose to call special attention here to these defects of subliminal activity: rather would I enlarge upon the other phase, those healthful, beneficent, and truth-exemplifying elements which are being added to that wonderful Self. As a rule, these are in preponderance over the opposites; the very fact of continued progress, advancing evolution in the individual and in the race, necessitates this admission. These are the elements which we should realize.

In the experience of the Silence one may expect to realize the results of life and the memories of the past, if the effort be not bent upon some specific purpose which minimizes them. In this one particular the experience will bear a fixed relation to the elements of the past life. The result will closely approximate in equivalency the elements which one brings to the Silence. Every thought and aspiration will add its moiety to the whole to determine the result. It is The Self which we are to know, and in this one particular it is The Self as we make it: what we may make of it, in a measure, will be appropriately considered hereafter.

Too strong insistence, however, cannot be urged for some points which the above statement must make apparent. If one desires to secure the best possibilities of

The Silence and to know the grandeur of The Self, he must put himself in such harmonious relation to the higher nature as to elicit a response of those sublimer elements. For instance, high and true thought not only builds a co-ordinate result in, but secures a corresponding response from the deeper consciousness—that perceiver of truth and perfect ideality. Therefore the life should be made to conform as nearly as practicable to the higher ideals; the thoughts kept pure and true, the aspirations disinterested and lofty; one should love truth and wisdom for themselves and with no ulterior purpose. The Silence hour should be consecrated to the realization of all within The Self in harmony with these purposes. Thus one will not drift into an irresponsible negative state, but will invoke the emergence of the elements of truth and higher realization.

Evocation. Rapport.

Just as the mind in active mental states may focus its attention upon any one concept, so may the aspiration and purpose so centralize the soul's perception upon some special character of The Self, some universal virtue, as to thus bring it into realization in The Silence. In this state where the consciousness is so free from habitual fetters, and where there is the open door to the whole of life's experiences and The Self's possibilities, one need only fix the individual aspiration and purpose upon those elements he would realize to bring them into consciousness. Let no selfish, unwise, or wrongful motive ever determine the choice in this realm of soul-activity.

Soul has the power of manifesting to soul. This includes all we have known of telepathy. This broader communion, so far as we know, does not wholly depend upon volition. There is a certain undefined community of consciousness. Thus, one need not do more than enter a lofty state to find the rapport with like-conditioned souls.

The Synthesis of Consciousness.

From the foregoing it will appear not only that The Silence is the revealer of the knowledge of The Self, but is the synthesis of the separately-known parts, the segments of consciousness and faculty. The normal self gathers to its control the normal and semi-subliminal forces and holding them in a self-controlled unity retires from the contemplation of the phenomenal world. The subliminal states, faculties and memories emerge, become known to and blend with the normal self. If the high purpose and selective function be maintained in accordance with Truth, the result will be the evolution of a higher form of consciousness; the development of a synthetized ego in which the self-consciousness will have the power at will to review, as it were, the store-house of memory and consciousness, and acquire the power and faculty which are the attributes of The Self.

With the practice of The Silence this synthesis progresses, and the interaction and blending of the two states become more facile in the ordinary life. The subliminal knowledge and memories become available at will, and spontaneously emerge to instruct, modify and amplify the normal consciousness.

ILLUMINATION is the dominance of the subliminal, the divine nature. Some walk through life with its power manifesting in every act; some manifest it in genius; all are swayed by it in disinterested love. We may learn to evoke it in our lives, and make the normal mind work in harmony with it, so that one may not become dominant to the suppression of the other.

Such blending of the two and their elevation to the highest expression is the future mode of higher evolution—that evolution which is purely psychical and which has been obscurely discerned by science.

Rapport with the Universal.

THE sum of all perceived states and of forms of energy as compared with the unperceived ones, is as a ray of light to the noon-tide. Though we are not consciously related to these unperceived ones, we are certain by various means of knowledge that they exist. There are great blanks of perception within the registry of the senses, as well as vast unexplored fields beyond.

Within the range of sense-registry mental training can greatly widen the field of knowledge ; as in sound perception, where the average mind distinguishes but twelve tones in the octave, the trained mind will distinguish many times twelve. It is the same in all fields of experience.

Beyond this range we perceive no direct results, but we become aware of the existence of theretofore unknown energy by noting its effect produced in the condition of matter with which we are in rapport—as the discovery of invisible rays by observing fluorescence ; or by producing visible light from certain substances placed only in the ultra-violet and invisible rays which come from the sun.

Here you will note that there is no direct but only a secondary effect of the energy perceived, and that effect is a condition with which we are in rapport. The knowable must produce an effect in such a condition, or we must establish such rapport toward it originally.

It is this rapport which makes possible all knowledge of the universe without us, and consequently we seek to establish such with all conditions and states.

It may, however, be interposed that all our perception is indirect ; that we are ever experiencing effects whose causes wholly escape us. Consider an illustration which is typical of all experience : the idea of

light is only the effect of undulations in the ether while that which is its cause is otherwise unknown to us.

This is very true, and leads the mind logically out of physics into metaphysics; directly from the phenomenon to the noumenon; from the conditions into the precincts of the Absolute. Can we approach a direct knowledge here by following the same law which obtains in common experience, namely, rapport? If we can find the place of the Ultimate it would seem that we may. How far can the physicist take us in the way? Let us see.

The materialist's last analysis reaches the atom. Worlds and suns are composed of substances; substances, of elements; elements, of atoms. All these are existent in Ether, which not only permeates and constitutes the basis in which matter exists, but fills the vast spaces between worlds and suns. There are conditions of matter which he calls Energy. This, to him is simply a "mode of motion," as he does not know of its existence independent of matter or ether. Life to him, is only a condition of matter; when the particular organization of matter ceases life ceases also.

These are his "working hypotheses;" they are held to-day, to-morrow they may be supplanted by others. The atom has long been supposed to be an indivisible body; now it is suggested that it is more probably a vortex ring of ether.

The physicist does not carry us further than the effects of causes which to him are nameless. His laws of nature are only the ascertained conduct of matter under certain conditions; but they give no light on the problem of Life. There is no analogy between it and chemical action, the property of the atom; there is no similarity between it and energy, heat, electricity; there is no parallel between the selective and volitional acts of the mind and crystalization, between consciousness and a "mode of motion." There is no evolution

in matter *per se*. The elements have always remained the same, as far as we know, and always will remain so. Compounds do not evolve into higher manifestations. Those found in the Archæan strata of the earth are the same to-day (except for their disintegration) as they were a million years ago. There is change, but no progress to higher ends except in Life. The conservation, and therefore the unity, of energy is shown by the conversion of one form into another, but this energy has never been converted into Life, nor has Life been changed into any form of energy.

The biologist traces Life back to the cell, but in its nucleus finds only the material point at which the still-undefined power begins to mould matter.

Has the physicist or the biologist reached an Ultimate? He has only approached a point where *appearances* begin in a succession of physical changes. What is beyond the atom or the ether which imparts its properties to it? What may be beyond the manifestation we call Life? A few years ago the psychologist believed that the normal objective mind was the deepest manifestation of consciousness; now he knows that there is a vastly deeper mind and consciousness in each individual. May we not seek a more universal power than the vibration of the atom, a profounder consciousness than the subliminal—a power not limited by space, a consciousness not confined to a body?

By such a conception we approach the Ultimate, the Universal. All, from the atom to the loftiest mind, in some manner depends upon it. To realize by conscious experience the relation with such has been supposed to be of the loftiest states. Yoga in the East, and mysticism in the West have, in varying degrees, approached an analogous state. Let us see what Concentration can contribute to the possibility.

First we must understand that we, as bodies merely, sustain a definite relation to every other particle of matter. Through the agency of the body we as souls have

established a conscious relation with a small part of the world and a vastly smaller portion of the universe. There is very much with which we know we are in relation, but of which we are not conscious; ultra-violet rays for instance. It is entirely philosophical to say that the soul is in relationship with every state of the universe, though at this moment is conscious of but few. Life on this plane is a process of *becoming conscious* of this particular state of the cosmos and rationally synthesizing that consciousness.

May we become conscious of a relation of which otherwise we do not know? Evolution and experience prove that we may. We are here inquiring how we may become conscious of universal forces of which in ordinary moments we know nothing by the normal mind. What would help us to become conscious of anything else in experience? If we find the method there, we may apply it here.

When you go out into the sunlight you are at once conscious of the condition, for you have established a rapport with that range of vibration. If you wish to become more intensely conscious of it you need only direct your attention toward it, and in a measure abstract it from other things. You recognize it and foster its consciousness. Again, if melody comes to you through sound-waves you will be normally conscious of it, but if you wish a deeper and clearer consciousness you will turn your whole attention toward it and let it fill for the moment the whole measure of consciousness. Briefly, recognition and attention will bring a new knowledge and a new state of consciousness of what otherwise is never known or cognized.

By recognition I do not mean a belief or faith merely, which if erroneous, would only serve to cloud the perception of Truth, but I mean the willingness to know, as there would be a willingness to hear if one stood upon a cliff and bent an eager ear to catch some sound across the abyss from a far distant one.

Let us see how we may apply this :

Life is a continual going-forth to meet and know environment, and this environment is a manifestation, not the essence, of the Universal ; hence the life of sense cannot give us the particular knowledge we are here seeking. It is a concentration of attention upon the material plane of matter—upon the mask, so to speak, of the Universal. To be sure, all the universal forces are ceaselessly present with us, and are effective, but inasmuch as our attention is concentrated upon the material plane of manifestation, we are not conscious of these profounder forces. The material manifestation is dominant in the consciousness.

It is only necessary for us to draw away the mind's attention from this absorbing experience, to retrace the steps by which we come outward to perceive it, and to recognize the subtle forces which are present with us. A direct way is through concentration, or abstraction from the external, and turning the soul's perception inward.

Enter into the state of Passive Concentration, and having observed all the successive steps, effect that inward self-concentration as before directed.

This accomplished, strive to put yourself in rapport with the Universal. Remember the simile of the sunlight, the melody etc. You have broken the rapport with the world of matter and are in the position to establish a conscious relationship with the subtler and higher forces. Here recognition comes first. Remember the simile used to illustrate what I mean by recognition. First think of the universe of spiritual life, light, and consciousness in which you are immersed and of which you are a part. Think of yourself as of the same essence, and as a center toward which the beneficent forces are converging. Raise this concept in the mind, then try to feel the rapport with this subtle environment, this universal state ; feel the power that reaches you, and all the while hold the consciousness

to the self (inwardly). Conserve what comes to you. New life seems to flow in and descend upon you, and the whole person is renewed and illumined by the profounder forces.

Hold this attitude for from fifteen to thirty minutes at a sitting. When accustomed to it the time can be made longer if desired.

In this way you turn inwardly from the external life, and centering the consciousness upon the inner sphere you come into rapport with the deeper forces which make for Life and health.

This recognition and rapport with the subtler forces may not be vivid at first, but it will increase perceptibly, and when attained is greatly beneficial. By it a disturbed equilibrium is quickly remedied; it will augment the life powers; it will harmonize the being, and the effects of the experience will persist in the ordinary state.

The regular practice of this is always desirable, but after a time you need not go into formal concentration to gain the benefits in some degree, but whenever the opportunity presents, put the mind at will into the state where you may feel this subtler environment, and gather and hold to yourself its beneficent forces.

THE spectrum shows, above the violet end, a vast range of forms of energy which come from the sun besides that which we know as light. Some of these penetrate the human body as common light does glass.

Vastly more interesting is that power to which the life of all organisms, from the simple cell to man, responds with renewed energy. As those waves, traversing etheric space, bathe our planet in their course, flagging life revives with each; and this rhythmic renewal of consciousness may, under proper conditions, be observed in the cell-life as well as perceived and experienced in the self. But this is, as yet, a strange story to science.

APOTHEOSIS OF SOUL

It is believed that the desirability of the essays mentioned under the above title will be enhanced by including them altogether in one, or possibly two volumes or booklets. They form such a collection as one may desire to read in the moments of leisure and meditation, when there is no wish to tax the mind, but rather invite the realization of higher truths by the contemplation of the supremacy of the soul, the subtle charm and mystery of Nature, and through the perception of unity, and the discernment of the verities of life.

They are Realization Essays, written closely in touch with the subjects, and are under the following titles:

When the Sun Burns Out.

To the Uttermost.

Be Not Beauty-Blind.

The Song Between Two Silences.

Symbols.

Compensation.

The Love of Nature a Memory.

Initiation.

The Brotherhood Of The Illuminati.

In Touch With Cosmic Forces.

Conscious Origination.

Attainment For Attainment's Sake.

The Presence in The Woods.

The Prairie.

Citizens Of The Universe.

It is proposed to issue them complete in one, or possibly two, small booklets, artistically printed upon fine book paper, at 50 cents for the whole.

Send in your application at once, and a numbered copy will be assigned you, and forwarded when the requisite subscription is reached.

Address

JOSEPH STEWART,
1540 Howard avenue,
Washington, D. C.

The Preceding Numbers of Realization

Include the following

NUMBER ONE

The Philosophy of Attainment.

I. New Factors.

The Rationale of Concentration.

I. Nature, Purpose and Laws of Concentration.

Miscellany.

NUMBER TWO

Passive Concentration and Finding The Self.

The Philosophy; The Requisite Conditions;
Character of the Phenomena; Explanation;
The Self of Consciousness; The Self of Psychic
Energy; Ancient and Modern Methods, etc.

Immortality, Preexistence and Memory.

Miscellany.

The series of 1901 (six numbers) begins with No. Two, and No. One is given free to all subscribers for the Series. Secure these early numbers while they may be had.

The people who printed this Magazine would like to do some work for you. They have pleased a great many fastidious customers, and believe that they can please you.

They endeavor to furnish the very best art and workmanship at prices which always make their work a good investment. It may pay you to write them.

The address is MCGILL & WALLACE,

1107 E Street, Washington, D. C.